

**SPECIAL**  
Collections



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GERRIT SMITH, ESQ.

IN publishing Mr. SMITH's letter to Mr. GURLEY, announcing his withdrawal from the American Colonization Society,\* we noticed his charges against that Institution, as being of too general and vague a character for the purposes of argument, and called for the proof.—Mr. SMITH, has endeavored, though not in response to the call thus made, to furnish some evidence on the subject. The charges were these :—

“That the Society is now, and has been for some time, far more interested in the question of slavery than in the work of Colonization—in the demolition of the Anti-Slavery Society, than in the building up of its Colony. It is enough for my present purpose, and to justify me in standing aloof from your Society, to know, that the Anti-Slavery Society has become identified with this threatened right; [i. e. the right of free discussion,] and that, if it fall, as your Society is diligently striving that it shall, this great and sacred right of man will fall and perish with it.”

It appears, that on the 22d of February last,† HERMAN CAMP, Esq., a member of the Tompkins County (New York) Colonization Society, addressed a letter to Mr. SMITH, commenting on that from Mr. SMITH to Mr. GURLEY. Mr. SMITH, in answering Mr. CAMP,‡ says: That, by alleging that “the Society is now, and has been for some time, far more interested in the question of slavery, than in the work of Colonization,” he “intended nothing more than to blame the Society for travelling beyond its Constitutional limits, to discuss the question of slavery.” It was in this sense that we understood the allegation. The disavowal of the construction placed on it by Mr. CAMP, may be a more precise statement than was first presented of the objection, but it neither gives nor professes to give any *proof*: And so let it pass.

\* See Mr. Rep. for January, 1836, Vol. 12, p. 35.

† See the *Tomburg Advertiser*, February 24, 1836.

‡ See Mr. Smith's letter, March 12, 1836, in the *Tomburg Advertiser*, April 13, 1836.

Of his allegation, that "the Colonization Society is more interested in the demolition of the Anti-Slavery Society, than the building up of its Colony," Mr. SMITH offers the following evidence:—

"Not to refer to other evidences of the truth of this charge, I wish you would examine the numbers of the African Repository for the last year to determine whether they do not justify it. Look, for instance, at the last October number of this organ of the Society. You will find in that two speeches against the Anti-Slavery Society, Gov. Tyler's and Mr. Otis's; and you will find that these speeches and their authors are held up to the public admiration in the editorial comments upon them;—and this too, notwithstanding one of the speeches has the effrontery to insist, that the Legislatures of the Free States should compel silence on the subject of Slavery, and thus invade the great and sacred right of free discussion. Now can you tell me why such speeches should find favor with a Society of constitutional neutrality on the subject of Slavery? Or, if you answer that it consists with this neutrality for it to publish and praise speeches on both sides about the Anti-Slavery Society, will you show me where it has ever published or ever praised a speech in favor of the Anti-Slavery Society?"

Mr. CAMP would certainly find in this Journal for October last, a speech delivered by each of the gentlemen named by Mr. SMITH, and he would find both the speeches referred to, in terms suitable to the large space in the public eye which the speakers occupied. But we greatly err, if any thing is discoverable in the act of publishing those speeches, or in the brief allusion to the celebrity of Mr. TYLER and Mr. OTIS, which could be justly complained of. No patriotic American can soon forget the deep and dangerous excitement which was produced in the Southern country last summer, by Anti-Slavery publications transmitted to that region from non-slaveholding States: no philanthropist can forget the increased rigor towards the colored people, of which those publications were the occasion and the cause; and it was seen by every intelligent observer, that the general irritation thus produced extended itself to every subject in any way connected with the African race. The Colonization Society would indeed have deserved the imputation of not being interested in the building up of its Colony, had it regarded with indifference a state of things which subjected its motives and objects to suspicions, not the less injurious because they were unfounded, and which threatened to suspend its benevolent operations where they were most needed. The avowals of public sentiment at the meetings held in different parts of the Union during the season of agitation, were of a character which promised a return of tranquillity and a consequent resumption of Colonizing labors at the South. But it seemed important to this object that the nature of those avowals should be distinctly stated and understood. We, therefore, published the speech of Governor TYLER, intimating in the leading article of the number containing it, the opinion that it was an "image of the feelings and opinions" of the South. With the same view Mr. Otis's speech was copied into the same number, as an "image of the feelings and opinions" of the North. From Governor TYLER's speech, the Northern friends of the colored race might learn the settled resistance of the South to any foreign interference with a domestic question, and the resulting duty on their parts, of moderating their efforts in behalf of the colored people to a practical standard. On the other hand, the roused jealousies of the South might be appeased by the evidence furnished in the speech of Mr. OTIS, that no such interference was contemplated by the Northern



States, or would be agreeable to the views of their citizens. If the exhibition of such opinions in a connected form was calculated to restore the tranquil feelings of the South, the interruption of which had embarrassed the movements of the Colonization Society in "the building up of its Colony," we can hardly conceive an act more pertinent to that object than our republication of the speeches just mentioned. As to the invasion supposed to be made by a passage in one of them "on the great and sacred right of free discussion," we did not step aside from our purpose to express either applause or censure of that invasion. If the act of publishing a speech or other composition be *per se* an approval of every particular part of it, then such journals friendly to Colonization as have copied Mr. SMITH's seceding letter to Mr. GURLEY, without commenting on the objections taken in it to the Society, must be considered as concurring in those objections; and such as have copied it without any comment at all, as being pleased with the annunciation which it makes of Mr. SMITH's secession from the Society, however they may, in point of fact, deplore that event.

Mr. SMITH invites Mr. CAMP to examine "the numbers of the African Repository for the last year." The examiner will find all the rest as innocent as the October number.

We are not aware that, in the other numbers of this Journal for the last year, we have said any thing so special in regard to Anti-Slavery operations, as is to be found in the November number. If the gentleman, whose distinguished and respected name heads this article, will but recollect the nature of the accusations which the Anti-Slavery Societies have constantly put forward against the American Colonization Society and its individual members, and will consider the circumstances in which the latter Institution has been so often placed, in particular quarters, by the proceedings of the former, his candor will, we feel certain, do justice to the *forbearance* of the following language:

"The reader will be particularly struck by the portions which we have copied of an article from the Liberia Herald, in relation to the movements of the Abolitionists in the United States. It tells them that the citizens of Liberia are contented and happy, that this condition is the result of their removal from America; and that they have no desire to return hither. It argues that the course pursued by the Abolitionists in alleged behalf of the coloured race, is in itself irrational, and in its tendencies injurious to those whom it professes to be serving; and ENTREATS "to be *let alone*" by those perilous friends. A similar appeal has been made on this side of the ocean, in the touching address of coloured Methodists, which appears in this number of our Journal. The Rev. Dr. Reed, a distinguished English clergyman, who recently visited the U. States, and with natural prepossessions in favor of immediate abolition, emphatically declares to its American advocates, as the result of his observation, that their course has been most injurious to the coloured race, and "had thrown back the cause for which it pleads to a lamentable distance."

"The objections to the proceedings of the Abolitionists, thus renewed from three distinct and impressive sources, had been before and repeatedly urged by the friends of Colonization. They were urged under a deep, and we may add, under a RELIGIOUS conviction that they were well founded, they were urged with the solemnity due to such a conviction, but in a spirit of Christian kindness which refused to retaliate uncharitable imputations. Most unfortunately they were disregarded. And what is the result? The section of the Union in which slavery exists, and which only has, under the Constitution of the U. States, any control over it, has felt outraged by a system of unmeasured denunciation and menace, of contempt for its Constitutional rights, and recklessness of the personal safety of its inhabitants; it has with one voice proclaimed its fixed resolution to tolerate that system no longer, and

it has been gauded into proceedings the very reverse in character, of such as were attempted to be forced on it. Once more, we say FORBEAR."

MR. SMITH asks MR. CAMP, "where the African Repository has "ever published, or ever printed a speech in favor of the Anti-Slavery Society." If such publication or praise cannot be found in that Journal, as perhaps is the case, the reason is obvious: namely, the difficulty of finding a speech of this description, which would at all aid the Colonization Society "in the *building up* of its Colony." And this, we are admonished by Mr. S., is the great business of the Institution.

When the "other evidences of the truth of [his] charge," which Mr. SMITH intimates that he possesses, shall have been produced, it will then be proper to examine them.

#### FOURTH OF JULY.

The kindness of Ministers of the Gospel in appealing to their respective congregations, on or about the Fourth of July, in behalf of the American Colonization Society, has produced results of the greatest importance to the cause. The Society is impressively reminded of its obligations in this respect, by the near approach of another Anniversary of our National Independence: and the Managers respectfully request the Reverend Clergy of all denominations, to renew, on that occasion, their benevolent exertions. With no portion of the American people, has the cause of African Colonization been a subject of more anxious consideration, or more cordial support. They cannot avoid perceiving, that the Colonization Society is straining every nerve to render Liberia, a happy asylum for such free persons of colour in our country as choose to emigrate thither, and there to elevate them in the scale of social being. They see too, that while it violates no rights and assails no interests, its tendency and effect are to liberate the benevolent slaveholder from restrictions, which municipal policy lays on him in disposing of the very property of which it makes him the owner. A system thus happily combining so many considerations of practical philanthropy, peculiarly deserves to be a theme for the eloquence of Christian ministers. Never did it more need their advocacy, and that of all its friends, than at the present moment. By a strange anomaly, the conflicting objections to it, seem in some quarters, to have derived fresh vigor from refutation: some of its influential supporters have gone over to the more exciting cause of Abolition, and others have become torpid: contemplated emigrations to the Colony are delayed, and measures for farther developing the beneficent faculties of the system are paralysed by the want of pecuniary means.—That the Institution has taken too firm a hold on the judgment and affections of a large majority of the American people to admit any fear of its prostration, we firmly believe: But without prompt and liberal aid, its operations cannot be prosecuted on a scale suitable to the magnitude of the plan; and there is even danger that ultimate injury may arise from a suspension, for any considerable time, of its active movements. Under these circumstances, we trust that on the ensuing Fourth of July, the exertions of the Reverend Clergy in favor of the Society, will be even more general and zealous than heretofore, and will be attended with correspondent success.

## COLLECTIONS FOR THE AMERICAN COLONIZATION SOCIETY

A correspondent of the N. Y. Christian Intelligencer, in an eloquent appeal on behalf of the Colonization Society, notices the following emphatic recommendation of that Institution by the General Synod of May last:

"That the Synod recommend the American Colonization Society to all the Churches under their jurisdiction, as an Institution eminently calculated to promote the cause of *humanity* and to spread the *Gospel* through *Africa*, and that, according to the request of the Board of Managers, it be recommended to their Churches to take up collections on the 4th of July, or on any sabbath near that day, for the benefit of that institution."

"Many of our Churches," proceeds the writer, "have attended to this business by taking collections—but many Churches are still delinquent. Is there a minister or Church within our bounds opposed to this benevolent cause? Can it be that we have *one* who will not assist by all means in his power, to further an object designed to effect *good*, of incalculable benefit to millions of our fellow men? While we see that *bitter spirit* of opposition which has been raised up against this cause by men, many of whom would be willing to witness the breaking up of our happy government, to try their experiment of immediate emancipation of our slave population in the South—it certainly becomes every lover of his country, and every minister of the peaceful religion of the Saviour, to oppose such treasonable designs, to frown upon any experiments which are fraught with such appalling evils, and to unite in the only safe method of finally obtaining that, which every friend of humanity desires to see, the freedom of the whole enslaved population in our country."

## THE BAPTISTS.

Exception is taken by the Editor of the Religious Herald (Richmond, Va.) to the fact that at the last annual meeting of the American Colonization Society, "not a single member of the Baptist church, lay or clerical," was chosen to participate in the management of its concerns. We should much regret if this omission were to be ascribed to any sectarian feeling on the part of the Society, or to an impression that it is unmindful of the support which it has received from members of the Baptist church, many of whom have been, as the Editor of the Herald justly remarks, "its warm and efficient friends." Indeed we believe that no denomination of Christians has been more liberal than the Baptists in contributing to the funds of the Society, or more potential in supporting its great principles. The worthy editor seems to suppose that its affairs are conducted by the President, Vice President, and Managers. This is a mistake, as he will find on consulting the new Constitution, which confides that trust to the Managers exclusively, twelve in number. These are of course selected from friends of the cause residing in Washington; and one principal rule in the choice is that they be gentlemen so situated as to encourage the hope of their punctual attendance at the meetings of the Board. It is doubtless desirable that all Christian denominations should be represented at the Board, where this advantage is coincident with the regular transaction of business. Under the new Constitution, the office of Vice President is purely an honorary distinction, except at the Annual Meetings of the Society, when such an officer is sometimes called on to preside over its deliberations. No Baptist name was proposed for any office at the meeting referred to by the

Editor of the Herald. If it had been, and the nomination had been in other respects suitable, it would have received, we feel confident, a unanimous vote. The Editor will not, it may be supposed, impute this casual omission to any cause inconsistent with feelings of respect for the great Baptist Community, when he reflects that the most important post in the Colonization Society, that of Colonial Agent—is now, and has for sometime been, filled by a Baptist clergyman of known attachment to his particular Church.

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#### ANOTHER LEGACY.

The late Mrs. SARAH OSBORN, deceased, of Fairfield, Connecticut, has bequeathed FIVE HUNDRED dollars to the American Colonization Society. The gentleman from whom the intelligence of this liberal legacy was received, in his letter to the Treasurer, speaks of the tender regard which the testatrix felt for the colored population of the United States, which he adds, she has manifested “by acts and deeds” as well as by words, not being one of those who say “be ye clothed” and not give those things that are needful.”

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#### DONATIONS.

From the list of contributions contained in the present number, will be found a donation from *Hindoostan*. At a period, when the Colonization Society is the object of calumnious hostility at home, it is gratifying to find that its claims are kindly remembered by its friends in another hemisphere.

GEORGE HARGRAVES, Esq., of Augusta, Georgia, has recently transmitted to the Society, the liberal donation of TWO HUNDRED AND FIFTY dollars. This munificent benefactor had, it will be recollected, on former occasions, given to the Society two sums of FIVE HUNDRED dollars each.

ROBERT CAMPBELL, Esq., of the same place, who had before made a donation of FIVE HUNDRED dollars to the Society, has made another of FIFTY dollars. In his letter of April 15, 1836, accompanying this generous gift, Mr. CAMPBELL says: “I continue to wish it [*i. e.* the “American Colonization Society] prosperity, and most sincerely hope “that its friends at the South will give it the support which it so richly “merits from them, and as an offspring of their own benevolence. I am “very desirous to know whether there is any likelihood of a vessel “being sent to Liberia, by the Society, from within this State, or “South Carolina, and when vessels may be expected to sail from Norfolk, Virginia, and whether some emigrants from *this State* could be “taken from the latter.”



## PAULDING ON COLONIZATION.

MR. JAMES K. PAULDING of New York, a gentleman of extensive literary reputation, has recently written a work on Slavery in the U. States, in which he holds the following language in regard to the *American Colonization Society*:

"No plan was ever devised which promised so rational a triumph over barbarism and unbelief as this Society, which has been denounced by the Abolitionists of England and America as an imposition on the world, calculated and intended to perpetuate the evils it professes to alleviate. That it will be a long time in achieving its great object, is, in the eyes of wise, reflecting persons, rather a recommendation than an objection, since all great and salutary changes in the economy of the world are brought about by degrees to an easy and almost imperceptible consummation. That it will ultimately succeed, is more than we can tell, for time only will disclose its final consequences. But we maintain that it has all the attributes of a rational plan, depending for success on rational means and anticipations, and sanctioned by experience."

## ENGLISH OPINIONS.

The opponents of the Colonization Society have sometimes triumphantly referred to denunciations of it in Great Britain, which their own calumnies had prompted. To the evidence heretofore given in this journal that their misrepresentations were not always successful, we now add a gratifying extract from the *London Missionary Register* for January 1836.

After a statement of the civil and religious condition of Liberia, compiled from authentic documents, and of the arguments which had been urged for and against the plan of African Colonization, the following language is used:

"But the Colonization Society assert their claim to the support of Christians—and we heartily assent to this claim—from the benign aspect of their plans and labors toward Africa in her highest and everlasting interests. While they continue to found and cherish on her coast communities of industrious and religious men of African descent, they are acting, not only most efficiently for the temporal good of Africa, in drying up the sources of the Slave Trade, but most directly and powerfully for the extending of the Redeemer's kingdom over those dreary regions; and for making to their inhabitants the best possible remuneration for the injuries inflicted on their land.

We have long thought, indeed, that this office is more especially entrusted, in the leadings of Divine Providence, to American Christians. Circumstances furnish more pressing motives, and awaken a stronger interest therein, in their cause than in that of others. How far our West India settlements may hereafter engage in African Colonization cannot be foreseen: but the people of their own country, not having before their eyes, as our American brethren have, the objects of mingled commiseration and fear while they continue there, but of hope and expectation if they depart to the land of their fathers, cannot well be awakened to that degree of interest which is necessary to sustain any adequate efforts in African Colonization. It is, indeed, greatly to be lamented, that the injustice done to the real merits of African Colonization has paralyzed the infant Society formed in London for this object; and we cannot but hope, that it will come to be duly appreciated, and will receive a degree of support worthy of its capability of good."

## MR. WHITEHURST'S JOURNAL.

(CONTINUED FROM p. 111.)

\*\*\* Frequent lavings of their persons are general with the Africans of the sea-board; and I have noticed that when from unexpected contingencies their accustomed ablutions have been prevented, a sense of uneasiness and lassitude is the result. I speak not of the *Foulah* or *Mandingo*, for take them as a body, they are wedded to filth; and it is not an uncommon occurrence among gentlemen of those tribes, to wear their robes until they literally rot from their persons. The *Kroo-men* use the warm bath morning and evening, and invariably have cold water poured over the persons afterwards, or their bath is incomplete. My experience leads me to prefer this mode, both as to its cleansing and bracing qualities; and I can safely say, that after an indulgence of this nature, I always feel refreshed and invigorated from the habitual lassitude of system, which in this climate all foreigners have to experience.

We were informed that the *gree gree bush girls* were in town, and the King wished to know of us if we should like to see them dance. As the sight would be novel, and a refusal might offend, we accepted the invitation. There is as much of mysticism and mystery to the uninitiated in the Bush as exists in Masonry, and consequently, we shall not be able to assign the motives for such an institution, or the result to which it may be directed. The general opinion, however, among the men is, that it is connected with matters pertaining to matrimony, and as the ladies are sworn on the penalty of death to keep its mysteries, the *gree gree bush* is a sealed wood. Their dress consisted of the fibres of the Palm (*cocos butyraceo*) worked into a species of cloth, and colored black, depending in front about twelve inches from a girdle of the same material, which tightly encompassed the waist, and thence afforded a covering in the rear by its ends closely encircling the thighs. Surrounding the stomach were the white and black pound bead, in numerous folds, whilst from the neck were suspended beads of other varieties, mixed with pieces of *reed*, of an inch long and colored black and yellow. Their persons were coated by a white *ayil*, affording a singular contrast, and giving the *toute ensemble* an appearance of the most repulsive nature.

Wednesday, 26.—King George had a visiter to-day, a man of some consequence among the *Goorahs*: his entree was accompanied by the beating of drums, and shouting of his adherents, until his entrance into the area in front of the palaver house. On reaching there, he sat himself down under the shade of one of the houses, whilst his followers sung loud notices of his prowess, and in no measured terms dealt out their flattery, which all duly appreciated. Some of the most active of his party would then rush forward, exhibiting every contortion of feature, and figure, either expressive of fear, hope, revenge, anger or surprise, accompanied by brandishing the war knife, and throwing the spear, until having completed the action, they would return, prostrate themselves at the feet of the headman, whose approbation was bestowed by gently patting the shoulders, and a few words of

remark in a kindly tone of voice. A *stick of salt* was then brought by one of King George's men, and with much gesture laid at the feet of the chief visiter, with the assurance that King George was glad to see him, and that the salt was to season his rice whilst he tarried in the town. Then the people of the visiting party would give a loud yell, of an almost deafening sound—form themselves into a column of three or four deep, and perform a show march between the houses and in the area; King George's party in the mean time playing on the horns, whilst the waiter would chant the liberality of the King, and the greatness of his guest. The exhibition terminates in the usual manner: when their Headman arose and addressed them, to the effect, that as King George had not welcomed them with songs and dances, he must pay a stick of salt—this, of course, met their approval, and the *stick* was brought, and delivered with much ceremony. The man presenting the salt then inquires the object of their visit, when he is informed that it is strange to ask that, when as yet they have not a mat to set upon. He begs pardon by saying that as the country is at war, and as they came in with such haste, he does not know but the enemy is at the gate, and so invites them to a place of rest and shade. King George, not liking to pay his salt away in mulets of that description, gives orders to have a dance, and boys and girls, old women and horns, form a concert rivaling the voice of the strangers, and vying with them in their exhibitions of the poetry of motion. King George informed us this evening, that his visiter was about returning, and sent his *service*. He did not inform us of the object of his visit, but said, that when the other Headmen should assemble, that his guest would be with them. We sent him some tobacco and pipes, for which he returned thanks.—*Sending service* is equivalent to a *morning call* in civilized life, with this difference; the party visiting always expecting something like an equivalent for the honor conferred on you. We learn from our interpreter, that having understood that we were here, they had come to ascertain the truth of the rumor, and that they felt pleased at our proposed interference in their behalf, although that feeling of independence which they would impress us as being possessed by them, makes them appear unsolicitous of its result.

*Thursday, 27.*—Our party continue well, and endeavor to appropriate their time as agreeably as possible, whilst we are awaiting the meeting of the Head warriors of the *Goorah* tribe. What with reading, fowling, and occasional strolls through the beautiful scenery which surrounds the place, we manage to avoid that *ennui* inseparable from protracted effort: and perhaps this delay on our route may in the end prove beneficial; as it will enable the news of our arrival, with its intended object, to precede us on our way to the *Condoo* country. To one unacquainted with the rapidity with which news is conveyed in Africa, it will seem strange how its inhabitants should become possessed of intelligence, which in many instances would appear as being confined to but a few. The mystery is easily solved by the fact, that every one is observant of a stranger, and listens with intensity to his relations; so that whether they have learned right or wrong the object of his visit, his appearance is sufficiently well described to identi-

fy him among them. If their information is obtained in a settlement, the native feels bound to relate to the next one he meets with, all that he knows, has heard, or may surmise; and he in turn, conveys to the third, passing on to a fourth, and so on unto the end of the chapter.

Of course, the last party's information is seldom such as the first conveyed, yet it is *news*, and though it often leads to the most ludicrous mistakes, and at times is productive of much evil, yet the habit is ripened into custom. As an instance of this celerity of movement on the part of the natives, I recollect that after reaching the shore, from the wreck of the ship *Jupiter*, in August last, it being early in the morning, not more than a dozen persons had assembled on the beach, and it being my object to reach *Gallenas*, if possible, ere the news should spread, I made all exertions, and arrived at *Goulima*, a town on the beach, and by which Gallenas river passes. As I met but two persons going in the direction of the wreck, and none, I was convinced, had preceded me, I employed these individuals as guides: when, on reaching the above town, they were ordered to place me on the opposite shore in a canoe. We had not proceeded more than fifty yards, when they were called back in a loud and imperative tone, and I was landed on the beach. The Landlord ran down to the canoe, and whilst hauling her on the beach, exclaimed "*Allah akba*," "your ship is broke," and ordered his boys to follow him to the wreck for what they might obtain. I am sure that fifteen minutes had not elapsed since my having left to cross the river, and yet the news of the destruction of that fine ship had nearly arrived at this point with myself. I should mention, by way of sequel, that on my return the next day, the beach and wreck were in possession of not less than 2000 persons; so quick had been the information conveyed into the country. We procured this evening some deer meat, known by the name of *Filintambu*; it is an animal of the size of the fawn of America, of a lead colour, extremely active, and easily domesticated.

*Friday, 28.*—There is a rumor in town to-day, that some of the *Condoo* people had passed Eastward of us on their way to Messmath. King George has sent a message to ascertain its truth. Should the news be correct, the object is doubtless to obtain *arms* and *ammunition*, as the Cape is the only place whence they can obtain such articles,—their communications with *Gallinas* and *Cape Mount* being stopped by the wars in that section of country. It appears strange, that as long as the native has been accustomed to the use of fire-arms, it is rarely that he aims at an object by bringing it in a line with his gun and eye; and it is from the want of such direction, that he so seldom effects the desired end. Shooting on the wing, is to them as inexplicable as the flight of the bird, and once, on having brought down a hawk, just risen with a chicken in its talons, the achievement was the subject of wonder and remark, and the having struck a mark at ten paces with a pistol, was a matter so difficult of comprehension, that they could only solve it by a reference to the possession of a *gree gree*. The usual method of firing consists in directing the gun to the object, by holding it at arm's length, without sighting any particular part, and thus discharging the gun: others will bring the piece in a line with the waist, the arms extended from the body, and fire, and as it is impossible to expect



from such inaccuracies much success, so the effect of their arms is productive of but little injury in the skirmishes in which they are engaged, unless a *stray slug* should do the work, which a proper aim would almost always produce. Lead balls are not used, but in their stead, pieces of old iron, reduced to slugs suitable to the calibre of their guns, afford missiles; and it is to this use, we may account for the immense consumption of hollow iron ware on the coast, it being rare for a family to be in possession of more than two or three pots at a time, that number sufficing their wants from the simplicity of their culinary preparation. When one should be thus unfortunately wounded, and his retreat rendered impossible, the work of destruction is accomplished by the war knife and spear, and with a deliberate cruelty the victim is harassed out of life. The exercise of quarter is unknown to the wounded, and the mercy extended to the suppliant, whom surprise or fight may have thrown into their power, is bestowed from the most selfish motive, the chances of war having made him a slave, and as such, he is brought to the Factory, and from thence, finds himself, perhaps, in the West Indies. All engaged in war, are furnished with a cord plaited like *sinnet*, and many of the Headmen have attached to their persons a small whip of five or six thongs; and as the victim is tied by the one, the other compels his obedience, should he exhibit any thing like an unwillingness to comply with his new situation.

That Factories on the sea-board, or river navigations, or branches of them, as there are in various parts back from the beach, tend to the perpetuation of such evils, I do not take upon me to say:—but I do much question, whether in the extinction of the illicit traffic as now carried on, that the same evils will not exist, and that the same cruelties and slavery have being, as at the present time occur; for, excepting their transportation, they will be held to a bondage due to their captors, and the concurrent testimony of all unites in describing African slavery of the most tyrannical character. It may be replied, that these evils have grown out of the foreign demand for her inhabitants, and that when the requisition shall cease, so will these horrors end.—But to effect this, the moral character of the African will have to undergo a change, the transition to which will be the work of ages.—His feeling, habits, all are so familiarized with scenes of cruelty, that he cannot comprehend the nature of sympathy, and will turn with the utmost indifference from scenes of suffering, as though he had no part or parcel in the afflictions of humanity. This moral regeneration can of course be effected but by education, and when he shall have learned, and by his practice prove that he understands the nature of that blessed injunction, of “doing unto others what they should do unto him”—then will the work be complete.

Our assistants having made a noise, in their playing to-day, rather louder than comports with the usual quiet of the town, the old women and children gave an alarm, and every male inhabitant was shortly after seen hastening to the spot, armed and equipped for war. As it was, of course, a false alarm, the King’s “mate,” old Jimmy, delivered the Kroomen a very severe lecture, and shortly after, ‘King George’ sent to apprise us that it was highly displeasing to him, and wanted to know if our people intended to drive him from the



town. As the old man on our arrival had sent for the head Krooman, and cautioned him against allowing his people to indulge in unnecessary noise, he seemed very glad to compromise the matter by *dashing* the King a bar of tobacco.—We replied, that the cause of complaint should not occur again.

*Saturday 29.*—The town consists of one hundred and twenty houses, some circular, others square, or of a parallelogram figure. The latter, in general, have the half of one side open, and answers the double purpose of a place for working, and retirement from the fatigue of the day. Women perform all the drudgery of labor, and it is not an uncommon sight to see the “Lord” lolling in his hammock, or reposing on the mat, whilst his wife or wives are employed in bringing water or wood, attending to the children, as well as the preparation of his meal. Of this repast she partakes not with him, but sets with her children, or some female friend. The child is invariably covered with charms, to guard against general or partial evil; and the exposure to which it is subject by the vicissitudes of weather, is productive of no bad results to its tender frame, a sickly child being seldom seen among them. To this early habit of exposure, may we attribute the longevity of the African, aided by the simplicity of his diet, and freedom from care. Some of the finest specimens of muscular development have I met with in Africa; and what with elegance of figure, elasticity of step, and proudly bearing port, would afford the choicest models for the Statuary.

The position of the child, with its legs across the mother's back, and then secured by the parent's *payne*, would induce us to think that the legs would become bowed; yet it seldom occurs, and among the many children in this place, I have been unable to notice one with legs bowed, or otherwise malformed. The old women here, are engaged in the manufacture of *mats* as well as *nets*, and it is pleasing to notice the taste with which their work is frequently finished. The mats used for sleeping, are generally composed of the longitudinal fibres of the bamboo, filled up with its peth, and this, from its yielding nature, constitutes the bed. It is laid together by the thread formed of the palm leaf, not unfrequently coloured so as to give variety to the forms into which it may be worked. The *Salt Sticks* are strips of bamboo, of about three feet in length, formed into cylinders of three inches diameter. Into them the salt is closely packed, and an outward envelope of leaves very compactly arranged, enables it to be transported without danger from rain. An able bodied man will carry from sixteen to twenty of these sticks; and as it is the only way in which the interior of this part of Africa is furnished with that article, it commands great value the farther it is conveyed from the sea-board. In the dry season, the inhabitants contiguous to the beach will leave their homes and construct long sheds on the margin of the sea, whence they commence boiling water for the manufacture of salt. In this way is the salt made which is consumed by the natives, and although it is dirty and the grain courser, I have frequently seen it preferred to the finest of Liverpool. The whole work is performed by women, and during the time of their “boiling,” they obtain *fish* from the lagoons, and not unfrequently, very large and fine turtle.

The houses after the season is over, are generally vacated, and either afford shelter to the traveller, or are subsequently used for the same purposes. The method which the family pursues to prevent its evaporation, is by suspending it on an open frame immediately over the fire, when the cooking is effected; and as the leaves become thoroughly dry, there is no possibility of the absorption of moisture from the atmosphere.

*Sunday 30.*—We have seen but little stock, with the exception of poultry and kine, the latter being tolerably numerous. To a wish expressed by us to have some milk, it was with difficulty they were led to believe us in earnest, and after some delay were furnished with about a gill, assured by the King, that kids stood more in need of milk than we did. The soil is of a loose texture in the forest, and from the observation of two or three fallen trees of considerable magnitude, we were astonished at the superficial hold which they had, whilst their attitude and branches were of a lofty and extended character. In particular, the appearance of a tree recently felled struck us as singular; its base was supported by roots springing four or five feet into the earth in an oblique direction, forming a complete buttress towards its support; and by a separation of their arms, the tree toppled and fell, exhibiting a hold of not more than a foot in depth. Wherever we go, we meet with some delusion of the native, in the confidence he reposes in his *fetische*; from his dwelling, whose door will be guarded by the suspension of an enormous stone over its threshold, to his gun, his field, and even the path of the wood. Religion, or the idea of a Providence and future state, he has none; but if faith in the reputed efficacy of his charms toward the attainment of good, or belief in the potency of others for the avoidance of ill, if these shall be considered the homage due the powers regulating his destiny, then is his adoration the most untiring and devoted. Divination, or a knowledge of events, he will spend his last covering to be acquainted with, and I have known the knowledge obtained as high as the price of a man.—One of these *Sandmen* belongs to this town, and it is indeed amusing to see the seeming confidence with which he determines events, or replies to questions made him. The performance calls forth much dexterity of hand in the formation of the characters used, but whether these symbols bear a defined value, I have been unable to ascertain; yet, from the frequent use of the same figure in producing his results, I would infer they did. The issue is awaited with the most intense interest, and days are consumed, at times, ere the wished for annunciation of the *Diviner* takes place.

*December 1.*—We sent word to Jenkins, that on Thursday, we propose to go on. The reports respecting the *Condoo* people, are various; some affirming that they have come for trade, whilst others state that war and an alliance with the *Deys*, are their object. Amid such contradictory rumors, it is difficult to act with that determination which, with us, it is essential to do, to effect any desirable end: and circumstanced as we are, in awaiting the meeting of the *Goorahs*, it would not be advisable to communicate with the others, until the result of our conference shall be known. A communication with them, could avail no permanent advantage, and we therefore conclude, at the

expiration of the time appointed by *Jenkins*, to proceed onward, and attend to other branches of our instructions, if we shall fail in inducing a wish for peace among the *Condoos*. We have been well supplied with wild meat, since our tarrying in the town, together with occasional supplies of pidgeon and partridges. Rice, the produce of the last season, seems abundant: we obtain it for a fathom of white cotton cloth the *Kroo*, a measure of nearly an half bushel. It is secured in their granaries, large buildings, with the front open, and the upper part well secured by a flooring of bamboo, and strongly supported by beams of the mangrove: a small doorway in the centre of the floor enables them to convey it to its deposite, whilst the lower part of the building being used for purposes of cooking, the heat and smoke secure it from the effects of moisture, as well as insects. A yellow plum, found in the neighborhood, is very agreeable, resembling the pear in taste, and affording, by compression, a very pleasant drink:—it is sweet, and before fermentation may be used in large quantities, but after that process is accomplished, it becomes highly intoxicating. With the means of producing such results in their own power, I have been surprised at the infrequency of intoxication among the natives:—and it may be remarked of those tribes, with which I am acquainted, that drunkenness, as a general habit, is unknown among them. This may be accounted for, not on the principle of abstinence, or a disrelish for the use of liquor, but the limitation of the quantity purchased at a time, and the number among whom it is to be shared. As yet, we have seen no instance of insobriety, and the only allusion to *rum*, made us here, was by old Jimmy, the *King's* mate, who informed us that '*rum*, pass coffee.' We suppose this man upwards of one hundred years, from transactions he describes in which he was an actor, and yet he is as fully capable of fatigue as any of our party, with a step light and buoyant as though he were not more than thirty.

(*To be continued.*)

#### AUXILIARY SOCIETIES.

On Thursday evening, April 7, a meeting in behalf of the *Virginia Colonization Society*, was held in the Second Presbyterian Church, at Richmond, Mr. SAMUEL RICE, presiding. Addresses were made by the Rev. CHARLES W. ANDREWS, Agent for the American Colonization Society, the Rev. Mr. WOOD, the Rev. Mr. JETER, and the Rev. Mr. PLUMER, a full report of which addresses has not yet reached us. On motion of Mr. ANDREWS, the following Resolutions were adopted:

*Resolved*, 1. That we regard the claims of Africans to the sympathies of American Christians, as among the most affecting claims urged by the heathen world.

2. That we hail with peculiar satisfaction, the opening furnished in the good providence of God, for meeting those claims, through the enterprise of colonizing such free people of color as may be disposed to emigrate.

3. That the friends of Africa, are loudly called upon for gratitude to God, for the signal favor he has shown the effort to plant a Christian state upon her coast.

4. That the objections which may be urged, either against the reasonableness, Christian tendency or practicability of the enterprise, are without foundation, as shown by the fairest inference and by actual experiment.

5. That to all human appearances, the best interests of religion and humanity in the United States, would be promoted by the active prosecution of this benevolent object.

6. That while this Society, in all its operations, is injurious to none, it is especially beneficial to the South.

7. And that for the reasons assigned in the foregoing resolutions, and to aid the State Society to redeem its pledges to raise the sum of ten thousand dollars, the cause be recommended to the patronage of the friends of the best interests of the country and of Africa, throughout this commonwealth.

Our February number contained an account of the proceedings of the Virginia State Society at their annual meeting, on the 8th of January last. From the Report made by the Managers on that occasion, and recently published, we make the following extracts:—

After some remarks on the history and present aspect of the Colonization question, the Managers say:

“But urgent and obvious as is the policy of the measure, and entitled as it is to favor and support on that ground alone, it is recommended by other considerations not less solemn and urgent. And it is worthy of remark, that the measure which we are called upon to cherish and pursue with a view to our own good, is precisely the measure, of all others, to promote the real and permanent welfare of the free people of color. Nay, it is the only method of dealing with those unfortunate creatures, so as to meet both the duties of patriotism and charity.

“The time has passed by, when objections could be made to the scheme of Colonization, upon the ground that it was impracticable or of questionable benevolence. Happily for the cause of humanity and the interests of our own country, the effort to establish a Colony on the coast of Africa, has succeeded. The dangers of the climate, of invasion and overthrow from the natives, and of misrule on the part of the people it was proposed to send thither, along with other apprehensions of perplexing discouragement in the beginning, are now ascertained to have no existence, or not to be worthy to enter into the calculation. A well ordered community of nearly four thousand persons is already the noble achievement of the Colonization Society. It will be found upon comparison, to occupy a position of security, and and to offer sure presages of rapid and eminent advancement, far beyond what were attained to in colonizing our own country, after a much longer period, and when treasure and human life to a far greater extent had been expended. Who can assign limits to the exalted destiny to which the infant colony may aspire? Who estimate the extent and value of the rich blessings of which it may be the fruitful source? Industry and enterprise, propriety of deportment and laudable aspirations, respect for religion and the faithful observance of sacred institutions, prevail among the emigrants. And the new generations as they succeed one another, may be expected to exhibit the solid benefits of religious instruction and general education.

“The question now occurs, what is our duty in respect to this philanthropic undertaking, which, so far, has been eminently successful, and in what spirit shall we meet it?—an undertaking, as has before been intimated, and the suggestions that have been made show, that unites humanity with prudence, policy with religion. Surely the duty is obvious, and the motives to its performance numerous and impressive. If (as is universally admitted,) the presence of the free negroes be an evil, and their remaining among us threaten mischief hereafter, it is the duty of patriotism to remove them. And if, as is abundantly proved by the actual experience of the colony, the colonization of them is attended by the maintenance of their character—if beings, who had seemed insensible to the claims of education and the fear of disgrace, are aroused to true worthy exertions, and the prospect of attaining to personal consequence—and the love of liberty and personal duty is found to attend the efforts in behalf of religion and Christian benevolence—truly, and we demand that our contributions to the enterprise should be liberal, and associated with cheerfulness. It would seem as if Providence, that there cannot be no failure of incentives to prosecute it with vigor, had suggested the enterprise with all the inducements which can move a politic or excite a generous heart.



"Among the many impressive inducements by which it is commended to our generous support, is the beneficent influence it must exert over the benighted and superstitious regions of Africa. In the short period of its existence, and notwithstanding the formidable obstacles opposed to making the *first* favorable impression, the barbarous natives in the vicinity of the colony have already afforded hopeful indications of awakened attention to the arts and policy, the blessings and benefits, of well ordered government. Who can contemplate the renovation of that dark and miserable country,—the extermination of the slave trade, (which is even yet carried on with appalling magnitude upon her polluted coast)—the expulsion of barbarism and superstition; and the introduction of christianity and civilization, through the agency of the Colonization Society, without invoking in its behalf the blessings of Providence, and being ready to invigorate its efforts?

"The smallness of the means of the Society, contrasted with the magnitude of the undertaking, will, as it may be objected by some, involve the patrons and advocates of the measure in inevitable disappointment and failure. True, the colonization of more than fifty thousand persons is a stupendous undertaking, for which the present resources of the Society are wholly inadequate. But then it should be remembered that, if the means of the Society are small, it is in the power of a liberal and wealthy community to make them large.—And that, though the whole of what is important and desirable may not be accomplished, yet every step in the progress towards the consummation of the scheme is intrinsically valuable, and of enduring benefit, should the succeeding movement be omitted. And what is still more important to remember, the colony itself may be relied upon to react upon the policy with powerful and invigorating energy. What is the extent of the assistance which may be expected from that quarter, within any short time, it would, perhaps be premature to inquire. The simple suggestion is enough to awake attention to the cheering considerations connected with this view of the subject. After a few years, if the Society shall be enabled to prosecute her labors upon a large scale, the reports which shall reach them from Africa may render the whole of the free negroes anxious and impatient to depart;—and, at the same time, the colony may be able to contribute to the means of their transportation.

"To arouse from their 'miserable sloth,' and start in a sure career of mental improvement, so many thousands of abject fellow mortals, for whom, in this community, there is no place, (and none will ever be found, above the low estate which they now occupy,) to convert the freedom which they abuse into a blessing to them and their posterity; and remove the immense obstacles that now invincibly shackle and oppose all effectual reform; is a work of charity, that appeals, in tones of solemn earnestness and distress, to the sympathies of the benevolent of every quarter, without regard to distinction of place or circumstances. It deserves to be mentioned, in a spirit of thankfulness, that some of the most enlightened and generous of the society's benefactors are citizens of non-slaveholding sections of our country. It is a good and holy cause, fit to unite in fraternal union whosoever they may be, all who would do good to man, and obey the command of God."

A petition on behalf of the *Young Men's Colonization Society of Pennsylvania*, was presented to the Legislature of that State, at its late Session, setting forth the advantages, political and moral, of the colonizing system, and praying for legislative aid.

From the Gambier (Ohio) Observer, of April 6th, we are gratified to learn, that, on the 17th of March, at the Methodist meeting house in Mount Vernon, a public meeting of the citizens of that place and its vicinity was held, for the purpose of organizing a Colonization Society. Several Resolutions were adopted, and a Committee was appointed to present a Constitution for adoption at an adjourned meeting.

March 31.—The adjourned meeting was accordingly held, GEORGE BROWNING presiding, and E. ALLEN acting as Secretary.

R. F. HICKMAN, on behalf of the Committee appointed to draft a Constitution, reported a Resolution, that it was expedient to resuscitate the "old Knox County Colonization Society," and to form a new one, and present a draft of a Constitution, principally selected or extracted from that of the Parent Society.



The title of the Society, is the "*Knox County Colonization Society, auxiliary to the American Colonization Society.*" The following gentlemen were elected its officers, viz:

G. BROWNING, *President*; E. ALLING, C. COLFRICK, H. B. CURTIS, *Vice Presidents*; D. C. DUNLAP, *Secretary*; B. S. BROWN, *Treasurer*; J. C. HALL, J. E. WOODBRIDGE, C. DELANO, T. BURR, S. UDEGRAFF, *Directors*.

The Secretary was authorized to subscribe for the African Repository for the use of the Society.

## SLAVE LAWS OF VIRGINIA.

The letter from Professor LEE, to the Editor of the National Gazette, republished in our present volume, (p. 91) has produced the following letter from Judge JAY:

*To the Editor of the National Gazette:*

NEW YORK, 7th December, 1835.

SIR—I have this day seen, for the first time, the letter addressed to you on the 27th of last October, by Mr. Richard Henry Lee, and published in your paper.—This gentleman has seen fit to arraign me before the public, on charges which, if true, involve no slight degree of moral turpitude, and render me utterly unworthy the "respect" which he professes to "cherish" for me. As these charges have been preferred through your columns, you will not, I am persuaded, deny me the favor of using them for my reply.

Mr. Lee, it seems, has read a work written by me on Colonization and Slavery, and has ventured to make assertions respecting it, which appear to be founded on a cursory perusal, and a very imperfect recollection. Thus, he says—"Mr. Jay, while referring to the code of Virginia, *by volume and page*, asserts that this code contains seventy-five causes of death to the black, and only four to the white man. Yet, the statute thus referred to, shows, in a very plain language, that there are only eleven offences punishable by death in the case of blacks, bond or free."

The passage in the book, which gave rise to this strange accusation, is the following: "In Virginia, the laws have recently been revised, and by the revised code, there are seventy-one offences, for which the penalty is death, when committed by slaves, and imprisonment when by whites." To this passage, is the following note: "An enumeration of these offences, together with reference to the statutes alluded to in this work, may be found in Stroud's Sketch of the Slave Laws." Thus, it appears, I did not, as Mr. Lee imagines, refer to the volume and page of the Virginia Code, nor did I assert that it contained only "four causes of death to the white man." I merely stated a simple fact, and declared that I did so on the authority of Stroud: yet I am accused in very intelligible terms, of uttering a wilful falsehood. Stroud's work was published in 1827. I had never heard its correctness questioned, and I cited it as I would any other legal authority; nor have I reason now to believe it unworthy of confidence.

Mr. Lee, in another part of his letter, remarks—"Mr. Jay has the *hardihood* to state, as an instance of the strong pro-slavery tendency of her (Virginia) laws, that *native Indians can at this day be made slaves in that State.*"

In confirmation of the remark, that "Slavery is not confined to color," I observed—"The laws of South Carolina and Virginia, expressly recognize Indian slaves." The assertion about making Indians slaves at this day, is Mr. Lee's commentary.—For my own assertion, Stroud is my authority. After referring to two acts, since repealed, expressly authorizing the enslaving of Indians, he says—(p. 15)—"The descendants of such Indians as were reduced to slavery under the sanction of the acts of 1679 and 1682, and during the time in which they were in force, may even at the present time be held as slaves in Virginia!!" and he cites judicial decisions in support of this opinion.

"When I see," (says Mr. Lee,) "how he has suppressed important particulars respecting the late Judge Washington, and William H. Fitzhugh, one of the first Vice Presidents of the Colonization Society, whose memories he has assailed, I feel

provoked, and justified in reminding Judge Jay, how the law regards a *suppressio veri*." As the suppression complained of, is not specified, I am unable to meet the charge, except by a declaration of being wholly unconscious of having intentionally done injustice to these gentlemen, or any other persons whatever, in the book alluded to.

The cause of abolition is supported by such a superabundance of truth, by such an inexhaustible store of facts, that were its advocates regardless of moral obligation, they would still have no inducement to call falsehood to their aid. In defending and vindicating the rights of the slave, every deviation from truth, is not merely wrong in itself, but is a weakening of the argument, a new obstacle to the triumph of justice and humanity. I shall, therefore, be obliged to Mr. Lee, or any other gentleman, who will direct my attention to any errors of fact into which I may have fallen, and the necessary corrections shall be made in the next edition, and thus will the book be rendered more efficient in promoting the purpose for which it was designed. Mr. Lee, should he undertake this friendly task, will save both me and himself some trouble by occasionally examining the volume he is criticising, and by quoting instead of guessing at its language. Should he think proper again to indulge in sarcasms and personalities, they will, like those in his late letter, remain unnoticed by

Your obedient servant,

WILLIAM JAY.

### MRS. HUTCHINSON'S LETTER.

The writer of the subjoined letter is a native of Poughkeepsie, N. Y. and for nearly twenty years past has resided in North Carolina and Georgia. Like her celebrated namesake in English history, she has improved by assiduous cultivation a mind of great native power, and is distinguished for piety and the virtues appropriate to her sex. The appeal will not, it is hoped, be without effect on those to whom it is addressed, and all under their influence. We should have been much gratified had we been able to give it an earlier insertion:

*To the Ladies of the Abolition Society of Massachusetts.*

LADIES: It is not that I lay claim to any portion of the wisdom given to that favored mother in Israel, whose counsel saved the chosen people from the horrors of a civil war, whose influence rescued the hills and valleys of the fairest land upon which the sun hath yet shone, from being deluged by the blood of brothers, and husbands, and fathers, and the fire-side of every home from being crimsoned with the life's blood of wives and daughters, mothers and babes. But, it is that I recollect, an earlier, happier, period in the history of Israel, when a far holier race sought the Lord, worshipping before the hallowed tabernacle where abode the divinely consecrated Ark, the sacred symbol of his awful presence. It is, that I recollect that with these upright men who feared the Lord, it was only necessary their accused brethren proved their motives just, and instantly the generous fire of fraternal love glowed again, with a brighter flame upon the altar of every heart. It is, that I believe the enlightened christians of our own happy land, will be, at least, as just and generous, as were the Jews under their darker dispensation. May we not hope that they, like the pious tribes at Shiloh, will bless God, and no longer think of going to war with their brethren, when they shall hear they have acted uprightly?—Trusting that a similar spirit actuates the members of your society and fully assured if so, that you will rejoice in all that is according to the will of God, I take the liberty of laying the following statement before you.

A native of the North, more than twenty years have elapsed since I have resided in the Southern States, and during that period I have had very extensive opportunities of becoming acquainted, more or less, in all the Atlantic Slaveholding States. I trust, therefore, I shall not be accused of presumption, if I lay claim to a more thorough knowledge of the internal structure of southern society than is attained by most of my northern brethren. As a people, I have uniformly found them generous and benevolent, affable and affectionate, high-minded indeed, but warm-hearted, and more than all, sincere. To all these traits of character, hundreds of

our northern brethren could attest, yes hundreds, who, by the Providence of God, have had their lots cast among them, under circumstances of sickness, bereavement and misfortune.

Where is the individual, I would ask, whom health or pleasure has called to travel through these States, who has not experienced the warmth and kindness of southern hospitality. And where is he whose profession or employment has fixed him here, who has not experienced the sincerity of southern friendship? And more than all, where is that servant of the Most High, who in the discharge of his responsible duties here, has not been received and entertained—and helped as the servant of his Lord, by southern Christians?—Such individuals are not to be found. Is it then probable that this people can be habitually unkind much less cruel to their own domestics?—the members of their families? Surely not. Their happiness as well as their interest and duty forbid it. Doubtless there are individuals to be found here, who are by nature cruel, tyrants at heart, (they are to be found every where, for human nature is every where depraved,) but that they are numerous in such regions of the Southern States as I have visited, I deny. During the long period of my residence at the South, I have resided in the neighbourhood of five individuals, whom public report stigmatizes as hard masters and mistresses. Three of them had been prosecuted and confined for their inhumanity, and all of them were uniformly held up to view, as objects of public indignation and abhorrence. Nor were ALL these Southern born: one was a native of France, and another one of the Northern States. But would it be right or just to charge upon a whole people the disapproved misconduct of a few? As well might all the Northern States be charged with inhumanity because Stephen Arnold was convicted for whipping to death, a little orphan boy of seven years old, for not pronouncing the letters of the Alphabet. I affirm that servants of the South, are wholesomely fed and clothed and lodged. That, when in health, they are moderately worked, and when sick, provided with additional comforts and medical attendants, and often nursed with great kindness and care. That they have their own cottages and gardens, and in many respects are more comfortably provided for, than vast numbers of the poorer class of white inhabitants in other regions of the world. Many highly respectable planters appropriate to each of their servants a portion of ground, giving them due time and use of horses or oxen to cultivate it, and when the crops are gathered, they allow them the full price which it would bring in market, thus encouraging them to honest industry by permitting them to increase, (by their own labour and care) the comfort of their own little family circles. That, on the Sabbath, if within the reach of a place of public worship they are permitted to attend—or if not, they spend their day according to their own inclination; that religious owners desire their attendance on family worship, and many take pains to have preaching near them, that they may be instructed in spiritual things,—that there are great numbers of them who, in the judgment of charity have been converted, and are according to their station of life, respectable and useful members of the various churches to which they belong, and that many highly respectable ministers of the gospel spend a large portion of their time in giving them instruction. Surely to every christian, there is something in the thought, that so many of the long neglected race of Ham are brought to know the Saviour of sinners, which fills the inmost heart with the triumph of holy joy, even though to gain this salvation they are doomed to pass through “all the ills” that slaves are “heir to.”

How soon will all the pain, and toil, and grief of life be over, and they be called to enter the portals of eternal bliss! Then will they bow amid the countless throng of holy and happy spirits, before the throne of that glorious and compassionate Redeemer, who has shed His blood for them, but whose sacred name they never would have heard had they been left amid the gloom of that thick darkness which still involves their fathers' land. Well do I recollect the christian joy, in view of this prospective glory, expressed by a poor converted African, to a sable sister who has since herself been taught, I fully believe, by the Spirit of God. “Sister,” said the humble but grateful disciple, “I do wish I knew that white man who brought me away from my fathers' land. I would give him five dollars!” She indignantly exclaimed—“I would knock him down, if I could.” “But, sister,” he meekly replied, “you do not know how bad the people in our fathers' land are. They are cruel—they would cut your head off for nothing at all—they know nothing about Jesus. I am glad the white man brought me here, that I may learn to love him.” “And now,” said that converted sister, with tears, to me many years afterward, “I think as my poor brother did, and I bless God for letting me hear about Jesus and making me love him.” And another, in describing the blessedness in reserve for her,

cried, while her sable countenance was lighted up with rapture,—“Now I think all I suffer here for Jesus’ sake is nothing, for by and by, (pointing her withered hand towards the firmament then glowing with autumnal brightness) I shall shine brighter than that star in heaven!” I might multiply examples till I filled my sheet, exhibiting the gratitude of multitudes who have, through the instrumentality of their bonds, been brought to the Saviour, and so fitted to become living stones of the temple above. But still they are slaves, and are daily called (if in health) to the performance of their task. I have often seen them at their work, husbands, wives and children, laboring together in the same field, and I have witnessed similar scenes where slavery was unknown. I had on one occasion the curiosity to inquire what wages were paid to day laborers, (it was in Ayrshire, Scotland, the season of hoeing turnips.) I recollect we were passing a very extensive field in which were many individuals of different ages and sexes, busily occupied—the answer given me, by a very intelligent gentleman, was—“sometimes eight pence and sometimes ten pence per day, the laborers finding themselves.” Now would this be equal to the allowance given servants at the south? I think not. Besides, in the event of helplessness and sickness, (circumstances which await us all,) southern servants have a manifest advantage in the protection and kindness of their owners—and I believe it is a fact not controverted, that less labour is required of them than citizens of the Northern States, or Europeans require of their laborers. But still slavery is a great evil, and calls loudly for the exercise of that religion which is first pure, then peaceable, easy to be entreated, and full of good fruits; *an evil* deplored by citizens of the Southern States generally as well as by those of the Northern, but it is so closely interwoven into the very texture of society, that it is impossible (by human agency) to remove it suddenly, or violently, without producing a complete disorganization. A state of anarchy must ensue which a reflecting mind may much more easily conceive than describe. And who in the event of such a catastrophe would suffer? Would it be the individuals whose efforts or influence brought from Africa the slaves who now cultivate their fields? They have long ago passed from the righteous tribunal of their Omniscient Judge to the place appointed for their eternal dwelling. Who then would suffer? Would it not be in most cases individuals who have had no agency whatever in bringing into bondage the slaves who are under their authority, and who have, by the laws of their respective states, no opportunity of giving them their freedom? And the whole community would suffer with them—there could be neither security of property nor personal safety. May the God of all peace deliver our country from such a misfortune. Doubtless it is the imperative duty of masters in our day, as it was in the Apostles’, to remember that they also have a master in heaven, and by gentleness and kindness to their servants, to do them good for time as well as for eternity; and this I am permitted to say is at present the course pursued by the pious and benevolent owners of slaves in the Southern States.

But permit me, Ladies, to add, that their efforts to promote the prosperity of the coloured population have been almost paralyzed by the unhappy influence of the principles of your Society. The friends of Zion had already commenced an extensive arrangement, calculated to elevate by direct missionary efforts the physical and moral condition of the coloured race, but this has unfortunately been arrested. When these works of mercy shall again be resumed, is known only to Him who in the days of his flesh healed the beloved servant of the faithful Centurian. Nor have the measures pursued by Abolitionists, so far as they have reached us, drawn one blessing down upon the objects of their sympathy. They seem busy erecting nothing but a wall of adamant between themselves and their own brethren. Could you, Ladies, see the strong fraternal bond which has hitherto bound us together, (the happiest people upon the face of the earth,) severing slowly and indeed reluctantly, but surely, before the withering touch of Abolition, you would, I am sure, draw back with trembling, lest you should be found spreading a contagion which threatens to destroy the most cherished, the most sacred interests of our beloved country. Far be it from me to sound a false alarm. I write what I see—what around me feel. The present to our country is a momentous period. No moment of our political existence could be compared to this. Nullification, indeed, threatened by one dreadful disruption the dismemberment of our illustrious Union, but though it had produced its dreaded effect and we had politically been two nations, we might in benevolent and christian affection still been undivided. But abolition, entering within the sacred enclosure of the domestic circle, poisons the hallowed source of domestic confidence whence every healthful stream of pleasure flows,—aims the envenomed dart of death against the pillow of re-



pose—raises the gleaming dagger over the social board, and kindles the torch which involves in one wide-spread conflagration all that is sacred in social life. Nullification was indeed a hurricane which might have prostrated much that was venerated and valued, but Abolition is the Simoon whose very touch is death!

Whoever assists its progress springs a mine beneath the lowest foundations of society, the explosion of which must annihilate every vestige of affection, whether social, benevolent, or christian.

Fully aware of all that was to be dreaded from hasty or violent measures, yet sincerely desirous to do good to the colored race, and to prepare the way for the gradual removal of all who were willing to return to the land of their fathers, intelligent, disinterested and benevolent men, christians and philanthropists, who stand high in public life, but who are yet more distinguished by all the virtues that adorn and sweeten domestic life, could devise no plan so likely to promote their best interests as the Colonization Society. This, while it promised to raise them individually to a station far above what they could ever have attained in this country, offered to them the high privilege of carrying into the wretched and degraded land of their kindred, the comforts of civilized life, and the blessings of the gospel of peace. Assuredly these were reasons sufficient to induce all who wished well either to the cause of religion or humanity, to give the scheme the aid of their contributions and their prayers. To me there seems never to have entered the human mind an idea more grand and benevolent than that of colonizing Africa with Christian Africans. The whole continent is enveloped in darkness and cruelty. Its wretched people (hateful and hating one another) have for ages been stolen and sold as slaves. Refuge has hitherto failed them; few men have, apparently, cared for their souls; and generation after generation has gone down to the grave under a deeper and more fearful night than that which brooded over Egypt under the judgment denounced by the Lawgiver of Israel.

If any portion of the heathen world has claims upon American sympathy paramount to all others, doubtless it is Africa. Thousands and tens of thousands of its people have lived, and labored and died amongst us, and multitudes are now with us, (who would rejoice to join their brethren there,) whose example and influence would be an abundant blessing to all around them. Why can we not all unite our efforts in promoting the great object before the Colonization Society? Could we go forth as one undivided band under the banner of the cross, soon should we see the sultry and inhospitable shore of Western Africa, bud and blossom as the garden of the Lord, and from its christian towers and cities would gleam the pure and glorious light of the gospel over all its gloomy regions, till every dark corner from the rude palaces of their barbarous kings to the moving tent of the wild wandering Arab of the desert, should be filled with the knowledge of the Lord. Yes, would our hearts and efforts be one, soon should we see many ransomed slaves pass over to the home of their kindred, bearing from the land in which they have been strangers and bondmen a richer boon than the gold of Sheba, or the spices of Arabia, even a new heart and right spirit. Nor would the land be made desolate by their departure. The blessing of the poor, and of them that were ready to perish, would be upon all its borders. The blessing of peace, the blessing of Him who dwelt in the bush, that blessing that maketh rich and addeth no sorrow would rest upon it.

Should it be asked by any individual what degree of credit is due to testimony thus volunteered, I refer the inquirer to the churches of Augusta and Raleigh, to which, as a member of the flock of Christ, I have been known during the whole period of my residence at the South; and should it be said that I view this great question through the mists of interest and prejudice, I answer, that it is my privilege to feel assured, that wherever I have been known, I have been recognized by slaves as their friend, but I have never owned one. My orphan children have a northern home, and (though for the present separated from me) I feel their home to be mine. But if an apology for appearing before the public be necessary, permit me to say I have ever considered it a privilege and the duty of the humblest of the disciples of the blessed Redeemer to seek to be a peacemaker upon earth, and I rejoice in the assurance that his promised blessing is not confined to the splendid offerings poured into his treasury by the great, but graciously vouchsafed also to him who only gives a cup of cold water in the name of a disciple. To him I commit what I have now written, and pray that his blessing may now rest upon us, and our beloved country, and upon all who are permitted to its care.

Respectfully,

SUSAND NYE HUTCHINSON.

RALEIGH, N. C. Nov. 26, 1835.



## THE SLAVE TRADE.

It is computed that there are now, and have been for some years, notwithstanding several treaties and laws against the slave trade, at least one hundred thousand slaves annually imported from Africa into Brazil, Cuba, and other West India Islands. The London Quarterly Review urges upon all Christian States, as the only means of suppressing the slave trade in Africa, to decree, what England, our own country and Brazil have already decreed, that the slave trader shall be regarded as a pirate. English, American, and Brazilian vessels or Captains are rarely found engaged in the traffic. The extent, however, to which it is carried on, is thereby not at all diminished. Thus, though participation in the trade is prohibited to the citizens of Brazil, the importation of slaves themselves is not, and of the hundred thousand annually brought from Africa, about seventy thousand are carried into Brazil. The writer in the London Quarterly states, that in fifteen months ending January, 1835, there sailed from one port of Havana, *one hundred and seventy* slave-vessels, not averaging less than four hundred slaves for each cargo.

It has long been known, that one of the most grievous consequences of the slave trade, is the continual wars it encourages among the tribes in Africa,—the object of which wars is the capture of prisoners, by one native sovereign from another, to be sold to the white dealers on the coast. Richard Lander, one of the most recent and most authentic travellers in Africa, who resided some time at one of the native slave markets, relates, that when the market is overstocked, the sickly and the old are selected, put in canoes, rowed into the middle of the river, and then thrown in with a weight around their necks to drown. The Commissioners at Sierra Leone state, that while the natives are excited by the slave-dealers to furnish them with a human cargo, on which the profit is enormous, no inducement will tempt them to turn their attention to the procuring of such articles as the British trader can lawfully purchase.

Mr. Macleay, the British Commissioner at Havana, gives a computation of the profit upon a cargo of four hundred and eighty-four slaves brought from Africa to Cuba. He estimates their cost and expense of transportation, at 52,000 dollars, and values them at 145,000, showing a profit of 180 per cent.—*Balt. American*.

## CAPTURE OF SLAVERS.

A Bermuda paper of March 29th, states, that his Britannic Majesty's ship *Champion* captured on the 3d ult. the slave brig *Reconarti*, pierced for 16 guns. The *Reconarti*, after a long chase, during which her guns, anchors, boats, &c. were thrown overboard, was run on shore on the east end of Cuba, and 280 of her slaves forced on shore; 30, principally women, were drowned in attempting to land. The brig was however got off, and with 188 Slaves taken into Havanna.

Capt. Bryant, of ship *Sea Mew*, arrived at Portland about the first of May, in 50 days from the west coast of Africa, states that a British man-of-war had arrived on the coast, having taken about 20 Spanish slavers, the crews of which, to the amount of about four hundred, had been landed at Prince's and St. Thomas's Islands, where they were dying daily for want of provisions, and begging for food and a passage from the Island. If the nefarious pursuit in which these men were taken would not justify the exercise of mercy toward them, the Boston Daily Advertiser well remarks that that policy may well be questioned which may drive such reckless beings to acts of piracy and murder the most appalling, if the means of vengeance came in their way.

A New Providence paper states that His Majesty's ship *Gannet* arrived off that port on the 10th ult., bringing in the Creole, a Portuguese Slaver, with 307 Africans on board, chiefly children—they were captured off St. Domingo, and had been out 25 days.

The Editor of the *Ashtabula Sentinel*, or the Secretary of the *Ashtabula Colonization Society*, would oblige us by forwarding to us a copy of the proceedings at the last annual meeting of that Institution.  
[Edit. *African Repository*.]

## THE COLONISTS AND THE SLAVE TRADE.

It seems that a Mr. John Dean Lake, made a statement before the British House of Commons, implicating Mr. Hilary Teage, now Editor of the Liberia Herald, in a charge of having been engaged in the Slave Trade. The Editor of the Philadelphia Herald wrote to Mr. Teage on the subject, and received from him a letter in answer, accompanied by a document, which was afterwards unfortunately mislaid. The Philadelphia Editor delayed publishing the letter, in the hope of finding the document. The letter appeared in the Christian Herald of March 19, and is as follows:

MONROVIA, August 4th, 1835.

SIR—Agreeable to your request, I now sit down to give you a correct and circumstantial statement of an affair which the lovers of the coloured man have trumpeted far and wide, as evidence that Colonies are auxiliaries to the slave trade, and as such, ought in all Christian charity to be broken up.

In the year 1829, I was sent by Dr. Randall, to Sierra Leone, to purchase a load of rice and other articles which he wanted. I went up in the Agency schooner Mesurado. While there, I bought from a merchant a schooner of 130 tons; and as soon as I had obtained the articles for Dr. Randall, sent the Mesurado home. I remained in Sierra Leone two or three weeks fitting out the vessel, and making preparations for a trading voyage to leeward. These being completed, I left Sierra Leone, and on my way down the coast, called at the Gallinas. As soon as I arrived in the harbor, many natives came on board; and among the number, one very rich, and well known by every person that has traded there, named Amurrah—a native of the Gallinas. He inquired for tobacco and powder; I replied I had none.—He said he had one thousand dollars, and if I would get him one hogshead of tobacco and some powder, he would purchase them. I remained there three or four days, and then proceeded down the coast. At Mesurado, I purchased tobacco and powder, and returned to the Gallinas, where, on my arrival, I found an English brig from Liverpool. As soon as I anchored, I ordered the boat, intending to go on board the brig. Before I started, however, I discovered a canoe leaving the brig and proceeding towards me. I waited her arrival, and found it was Amurrah. He had gone on board of the Englishman with a view of purchasing, but knowing my vessel, and conceiving I had tobacco, for which his demand at that time was greater than for any thing else, he left him. As soon as he reached the vessel, and before he came on board, he handed up a bag of money. He then came on board himself.—He asked for tobacco. I sold him one hogshead, together with other articles, to the amount of \$1000. The bag was then opened—money counted. The money was again put in the bag and Amurrah went ashore. I staid there some days trading, and then proceeded down the coast. Having completed my voyage, I returned to Sierra Leone. Previously to going down the coast, I purchased goods from different merchants, to be paid on my return. John Dean Lake I owed sixty pounds.—The several sums I put in the bag I got of Amurrah, and proceeded to pay them.—Lake, who was the last I paid, observed the mark on the bag, and intimated that it was dangerous to be in possession of a bag thus marked; or at least might create surmise and obloquy. I replied I apprehended nothing: I knew I had traded with no one but native Africans, and I doubted that a man would be condemned for that of which he was not guilty. I paid him his money, and he pretending to have nothing to put it in, asked me for the bag, to which I readily acceded, having no further use for it. These, sir, are the circumstances of the “startling” fact that has been exhibited to the world with so much parade, as proof incontestable that colonies are subsidiary to the slave trade. But, sir, if circumstances like these are to be considered slaving, and as such condemned, the same principle which urges it, condemns with equal force every fabricator of cottons, beads, tobacco, or whatever else finds its way to the coast of Africa. I have the testimony of an approving conscience, when I say I have never been concerned in the slave trade. Nor can I, until I have abandoned all the principles that govern my life. And however I may be repudiated and slandered, I shall, regardless of the calumny, continue to pursue that course which a conscientious sense of duty to God and man may point out. Such misera-

ble subterfuges cannot serve the purpose long. From the progressive order of things facts will ere long develop themselves that will condemn to oblivion all such slander, and publish the weakness of those, who, while they call themselves enlightened and philanthropic men, draw conclusions from *exparte* evidence on a contested question, and then, in the plenitude of *charity*, abuse, villify, insult, and misrepresent a distant and ignorant people, who have no means of defending themselves.

I conclude by subscribing myself, your very humble servant.

HILARY TEAGE.

### COLONIAL AGRICULTURE, &c.

JAMES BROWN, a very respectable emigrant of the City of Washington, to Liberia, to whom the attention of our readers has been frequently called, has been elected President of the Town Council of Monrovia, an officer whose title and duties are equivalent to those of Mayor or Intendant in the cities of the United States.

The subjoined extracts are from a long and interesting letter addressed by Mr. Brown, to the Managers of the American Colonization Society. The letter is dated October 10, 1835, but was so long delayed on its passage as to be received too late for notice in our last number:

"I am exceedingly sorry beyond expression, that there is the slightest cause to complain, particularly, when I reflect on the benevolence of your purpose, time, talent and money, that have been expended upon Liberia; and believe, gentlemen, so far as respects the soil and climate, it is worthy of all that has been done for it."

After speaking of some difficulties connected with the election of a Vice Agent, the writer says:

"Permit me now to lay before you the subject of a corporation farm, for the town of Monrovia. It is doubtless, known by you, that the different settlements have been incorporated, and have the privilege of electing officers for their different townships. The election took place in Monrovia, a few months ago; it resulted in the election of seven select men for town Councillors, one to be styled the Mayor or President, as he is styled in Monrovia, which office I have the honor to fill.—Believing as I do, that farming is the only salvation for Liberia, I delayed no time to lay the matter before the town Council, which resulted in a petition to the Agent, for one hundred and fifty acres of land on Bushrod Island, for a corporation farm. Being more and more impressed of the importance of such a place, where the widow, or orphan, and poor could find employment and support, which at present they have not, I called a town meeting, and laid the matter before the citizens, which resulted in a petition to the Agent, to grant to the Corporation a sufficient quantity of land for a farm, and that the Agent afford all means in his power, to put the farm into operation. I have several times waited on the Agent for this purpose. He has not yet granted the land, but intends to do so.

"In laying this matter before you, Gentlemen, and begging as I do, your aid and advice, I am at a loss for words to set it before you in proper order, and the all-importance of such a place; but I say again, it is the only hope and salvation of Liberia. So strong is my conviction of the fact, that I have scarcely done any thing for the last two or three months, but to devise plans to put this farm in operation. I have offered to perform physical labor more than I am able to do, and to furnish funds beyond my means, without a great sacrifice; but, alas! they are too limited.—Many of the people say as I do, that this farm would be indispensable, but they have no funds to assist me with; and the merchants, who possess more than any other class of people are, as they always have been, married to trade, and no money to spare for farming. But allow me to lay before you the plan that has suggested itself to me respecting this farm.

"First, that a suitable quantity of land to be cleared up on Bushrod Island, where

the lands are excellent, and on this place because it is an Iskud, possessing very superior advantages which have been overlooked till now; and as live stock will be one of the objects of profit, it cannot stray away, nor can other people get to this farm. One thousand dollars will purchase stock enough to commence raising on, such as cattle, hogs, sheep, goats, &c., and that these things are raised with less care and double the profit to those in the United States, is a fact, perhaps not known by you. Our live stock are seal fat, particularly in the rains, without receiving from their owner food of any kind, because such is the rapid growth of vegetation, it renders our pastures superior. You know in the United States, that the female sheep and goats have their young but once a year, and very seldom more than one at a time; but it is a fact that here they have them three times a year, and as often three at a time as one, and it is a very rare thing to have less than two. This will give you, as I said before, an idea of the great profit from raising live stock.

"Secondly, my object would be to plant every thing that a farmer and gardener plants in America, wheat excepted, and yet we have no proof that wheat will not grow here; but I think I hear you ask me if all these things will grow and come to perfection? I say they will, but many of the old settlers say they will not; and why do they say so? Because they have not tried it; at least, they have given no fair trial, and because they have not liked farming, because trade was easier, they must make some excuse; and I am happy that they are becoming daily convinced that they have been mistaken. You have been told, and it is unnecessary for me to repeat, what will grow here, and also the rapidity of vegetation; but I will repeat a few things for your encouragement. Corn has succeeded this year, beyond that of any former time; cotton, also. Messrs Moore and Simpson, brought out a few ears of corn from Mississippi, and as they could not enter immediately into farming, and had a desire to retain the seed of this corn, they distributed among the citizens, among whom was Mr. Randolph Cooper of this town. Although his garden is not situated in a very choice spot, in about two months from the time the corn was planted, he presented Mr. Simpson with an ear, altogether larger and better than that corn was when it was brought to this country. Mr. P. Moore, of Millsburg, tells me he has seen corn raised at Millsburg, and that he never saw larger and better corn in America. I have offered a dollar for one dozen of those ears, for the purpose of sending them to the United States. I shall be particular not to overlook you, gentlemen, that you may not only have my word for it, but that you may see for yourselves; remember if you please, the short time that it takes this corn to come to perfection here, I mean hard enough to be gathered for housing; with you it takes four months. The cotton above mentioned, has equally improved from the American seed, and comes to perfection in three months; with you it takes four. I shall also send you some of it. That sweet potatoes not only grow here, and in a shorter time than in the United States; but it is an encouraging fact, that the planting of the vine answers as well here, as the slips or small potatoes there. I was told by some of the old settlers, that the English or green pea would not grow in this country, but it is not so. I planted a few in my garden to try the experiment, and to my surprise, in about four weeks they were fit for table use, and as well formed as any I ever saw. We find they take two months in the United States; but why need I enumerate? I say now as I said before, almost every thing that grows in the United States, will grow here and come to perfection in half the time. Seeing the total neglect of farming here, and with a very little disposition of the people generally, to engage in it, and believing, as I do, that it can be carried on here with more ease and profit, than it can in the United States, I am determined to do all in my power to get the corporation farm in operation.—Although I am not a regular bred farmer, nor did I come to Africa, you also know, for farming, yet I cannot, nor will I be silent on the matter, until I find my labor in vain. And when that is the case, I think it will be my duty to leave Liberia, for without farming it is impossible for me to live here. Besides, gentlemen, how much misery, poverty, idleness and sickness, the above mentioned farm would remove from this town, is impossible for me to tell; also, how many thousand dollars are taken out of the Public Store to feed those people, is unknown to you or me. And do you know the fact, that these classes of people look up to the Public Store for their support as they do to their lawful earnings? one gift after another, only encourages them to apply; but the number is daily increased. Permit me to ask you again, gentlemen, where is the remedy? I answer, farming, particularly a public farm, or I meant to have said, a corporation farm. . . . I have partly contracted with the Missionary Society for a Manual Labor School, where the



poor children can receive instruction in book learning, and farming also; and I know I can find men who are capable of taking care of such a farm, if I can raise the means. It can be cleared up and planted for about ten dollars per acre. \* \* \*

I have sometimes thought of collecting African curiosities, and making preserves of our superior fruits, and exhibit them in the United States, for the purpose of raising funds to carry on the farm; in this way, if I am not mistaken in the benevolence of the American people, I could raise money. I would willingly sacrifice time for this purpose, but I have not means of my own. You have, no doubt, seen an advertisement in your papers from me, in relation to African curiosities; there was no particular object in view in relation to those curiosities except I intended to convince the people here, that if proper application was made to the American people, it would meet with encouragement although in those small things, and I am happy to inform you that my expectations have been realized. Mrs. Chambers of Baltimore, and Miss Margaret Mercer, have sent me orders accompanied with goods, and I have already sent Miss Mercer a pair of work-tables, made entirely of African wood. I have also laid the subject of this farm before these benevolent ladies, and shall before the people of the United States generally, through the newspapers. I have taken the liberty to inform those ladies as I also do you, that if they would furnish me with goods, two or three hundred pounds of sugar for making preserves to send to America, to be disposed of by way of a fair, as I presume that would be most profitable, or I would accompany them myself, and make statements in relation to the utility of the farm, and the improvement of things generally."

## MUNICIPAL LEGISLATION AT MONROVIA.

Our readers will doubtless peruse with interest the following minutes of municipal proceedings at Monrovia, copied from a printed sheet transmitted from that town. It will be perceived that the distinction between the title of *Esquire* and that of *Mr.*, which is considered so important in some other republican communities, is observed at Liberia:

MONROVIA, August 8th, 1835.

At a meeting of the Town Council, of the Corporation of Monrovia, the following resolution was passed.

*Resolved*, That there be an election for a President and Secretary, of the Town Council: whereupon JAMES BROWN, Esq. was elected President, and Mr. DIXON B. BROWN, Secretary.

MONROVIA, August 11th, 1835.

Town Council met according to adjournment,—the following members were present, and presented their Credentials, namely.

JAMES BROWN, Esq. *President*: JOHN N. LEWIS: DIXON B. BROWN, *Secretary*: BEVERLY P. YATES, JOHN CLARKE, JOHN B. GRIPON, and RANDOLPH COOPER.

*Resolved*, That the House proceed to business.

*Resolved*, That there be a Market House erected in Monrovia, as soon as sufficient funds shall be raised to erect the same.

*Resolved*, That there be a Treasurer for the Town of Monrovia, whose duty it shall be, to keep all monies committed to his charge, and the same to pay to all orders presented to him for payment by proper authority: and shall be allowed for his services, the sum of five per cent. on all monies committed to his charge.

*Resolved*, That there be a collector for the Town of Monrovia, whose duty it shall be, to collect such taxes as may be imposed upon the citizens of Monrovia, and all monies that may become due to the Corporation of Monrovia, and the same to pay over to the town Treasurer: and shall be allowed the sum of six and a quarter per cent. on all monies collected by him as collector.

*Resolved*, That the Treasurer give approved bond to the amount of six hundred dollars, and the Collector give bond to the amount of four hundred dollars, for the



faithful discharge of their duty; which bonds shall be executed to the President of the Town Council.

*Resolved*, That there be two Assessors appointed for the Town of Monrovia, whose duty it shall be to appraise all real estate in the Town of Monrovia, and shall receive \$1 50 cents, per day, for their services, during the time they may be employed in assessing: And that they shall be sworn by the President of the Town Council, for the faithful discharge of their duty.

*Resolved*, That there be a Town Marshal for the Town of Monrovia, whose duty it shall be, to act as Police Master.

*Resolved*, That there be a tax imposed on all male settlers, between the ages of 16 and 60 years, in the Town of Monrovia, to the amount of fifty cents, per Annum, and the same is hereby imposed, which tax shall be due on the first day of September, 1835:

*And be it further Resolved*, That on the personal estate of every person, refusing to pay the tax named in the above Resolution, the Collector shall proceed to levy, and so much thereof sell, as will pay the said tax, and in case of no personal estate, he shall cause such persons, so refusing, or neglecting to pay such tax, to do such public labor as shall be pointed out, until the same shall be satisfied.

*Resolved*, That one fifth per cent be imposed as a tax, and the same is hereby imposed, on all real estate in the Town of Monrovia, which tax shall be due on the first day of September, 1835, and all persons refusing or neglecting to comply, or pay said tax, shall be dealt with in the manner, as those mentioned in the former resolution.

*Resolved*, That no person or persons, shall be allowed to fire with muskets, pistols, or any other fire arms in the Town of Monrovia, under a penalty of five dollars; unless, in defence of his or their person or property: and especially at night, under a penalty of ten dollars.

*Resolved*, That all Kroomen, or Fishermen, residing, or who may hereafter reside at Kroo'town, on this side of the Mesurado river, shall pay annually, to the Town of Monrovia, the sum of one dollar and fifty cents, as a tax, and do any fatigue duty that may be required of them by the President of the Town Council.

*And be it further Resolved*, That all Kroomen or Fishermen, arriving at this place for the purpose of laboring or residing, shall report themselves within five days after their arrival, to the President of the Town Council; and receive a certificate,—which certificate shall grant them permission to reside in Kroo'town, and for which certificate, they shall pay the sum of one dollar and fifty cents: and all Kroomen or Fishermen neglecting to comply with the above resolution, shall upon conviction thereof, forfeit, and pay the sum of two dollars, and leave the settlement. And in case of failure to pay the said fine, they shall be compelled to do public labor until the said fine is satisfied.

*And be it further Resolved*, That no person or persons, are permitted to employ, Kroomen or Fishermen, without they have complied with the above resolution, unless he or they become responsible for their tax.

*And be it further Resolved*, That the same rules applied to those on this side of the Mesurado river, shall govern those on Bushrod Island. Nevertheless these rules shall not extend beyond Tom Freeman's Town.

*And be it further Resolved*, That all persons are prohibited from purchasing or selling fish, at any other place, except at that place appointed by the Town Council, near John Stewart's blacksmith shop.

*And be it further Resolved*, That in the event of the violation of the above resolution, the fish so bought, or sold, shall be seized and sold; the proceeds of which shall go one half to the informant, and the other to the Corporation.

*Resolved*, That all other native Africans, not being in the employment of the citizens of this Town, shall, when called upon by proper authority, do fatigue duty of any nature, that may be assigned them.

The following persons have been appointed to office, by the President and Town Council.

G. R. MCGILL, JOHN REVEY, *Assessors*.—JOHN REVEY, *Treasurer*.

A. B. HENDERSON, *Town Marshal, and Collector for Monrovia*.

DANIEL JOHNSON, Esq. *Inspector of weights and Measures*.

*Resolved*, That we adjourn until the 14th inst.

*Ratified in Monrovia, this Eleventh day of August, Anno Domini, 1835.*

*By order of the President of the Town Council:*

DIXON B. BROWN, *Secretary*.

## COLLEGIATE INSTITUTION IN LIBERIA.

Since our last notice (*Afr. Rep.* Vol. 12, p. 70,) of the proposal to establish a Collegiate Institution in Liberia, we have learned that ANSON G. PHELPS, Esq. of New York, has offered to give ONE THOUSAND dollars for that object.

## EPISCOPAL MISSIONS TO AFRICA.

The following is extracted from the "*Spirit of Missions*," a journal published by the Protestant Episcopal Church:

Soon after the new organization of the Society, this department of the Missionary service deeply engaged the attention of the foreign Committee. The Secretary and General Agency, having minutely examined the past transactions of the late Executive Committee, had little to report as the result, but a series of disappointments, which had followed every effort for extending through our Church the blessings of the Gospel to that benighted land. Their last measure, it is hoped, may be the harbinger of a more propitious state of things. The appointment of James Thompson, a coloured man of intelligence and piety, who has resided several years in Africa and is now a candidate for deacons' orders, to the office of teacher of a Mission School on Factory Island, St. John's river, Liberia, or some other suitable location in that territory, and of his wife to the superintendence of a female department, promises great advantages to the American Colonists, as well as to the heathen around them. The Colonization Society have directed a conveyance to be made to the Domestic and Foreign Missionary Society of a suitable lot, on which buildings for the school may be erected, and some opportunity of cultivation be afforded to the pupils; and the late committee appropriated five hundred dollars for the preparation of the necessary accommodations, which are designed to be of plain and simple construction, that the experiment may be made with as little expense as possible.

The present Foreign Committee adopted the following resolutions on this subject, on the 12th of November last:

*Resolved*, That in the opinion of this committee, it is expedient to prosecute the measures of our predecessors, in the establishment of a Mission School in Africa, under the direction of James M. Thompson and wife, on the terms specified in the minutes of the late Executive Committee.

*Resolved*, That in the event of Mr. Thompson's receiving ordination as a clergyman of the Protestant Episcopal Church, and no circumstances occurring to change their present views, this committee will appoint him a Missionary to Western Africa.

On the general subject of Missions to Africa, the committee have adopted the following resolutions:

*Resolved*, That although providential events, in relation to the establishment of the ministry and worship of our church in the American colonies on the Western coast of Africa, have been hitherto in their aspect, afflictive and discouraging, yet, in view of the Saviour's command to his Church to "go and teach all nations," and the promise of the divine Word that "Ethiopia shall stretch forth her hands unto God," this benevolent design ought by no means to be abandoned.

*Resolved*, That the Secretary and General Agent be instructed to place this subject anew before the Church, and to invite earnest prayer, and liberal contributions for this interesting department of Missionary service.

*Resolved*, That the Secretary and General Agent, be also instructed to invite offers from duly qualified clergymen to become Missionaries in the service of the Board in Africa.

The duties enjoined by those resolutions on the Secretary and General Agent were not complied with in the last number of the Missionary Record, for want of room; and the same circumstance prevents his doing any more at present, than to present the resolutions themselves, as embodying the views of the Committee in regard to the impressive character of this claim to the liberality of the members of our Church, and to put to her Clergy the solemn inquiry,—are there none whom the love of Christ and of the souls of their fellow men, will constrain to a devotion of themselves to the work of preaching the unsearchable riches of his grace on the shores of Africa?

## EMANCIPATION.

A gentleman of Petersburg in Virginia, of great intelligence and moral worth, more than thirty years ago married a lady in the neighbourhood of that town, and in her right became possessed of some slaves. Shortly afterwards he removed to London, but with a view to their own comfort caused them to be kept on a farm owned by him in the neighbourhood of Petersburg. The pecuniary loss resulting to him from this kindness, is understood to have been more than fifteen thousand dollars. The slaves are now at least thirty in number, and their estimated value is twenty thousand dollars. About a year ago, the gentleman referred to requested a friend in the United States to obtain for him information as to what would be his best course for the benefit of his slaves. This friend addressed a letter to the late CHIEF JUSTICE MARSHALL, and received an answer to it, of which we have just received a copy. The owner of the slaves, now a wealthy London merchant, is not only willing to pay for their passage, &c. to Liberia, but, it is understood, would expend any reasonable sum necessary for their comfortable establishment there as agriculturalists.

We now subjoin the letter of the late CHIEF JUSTICE. It is another testimonial to the cause of African Colonization from that high and pure source:

## LETTER FROM JOHN MARSHALL.

WASHINGTON, February 8, 1835.

DEAR SIR,—I pray you to excuse my omitting to give you an earlier answer to your letter of the 22d January, and to attribute this apparent inattention to its true cause. While at this place I am really so engrossed by my official duties, that if any circumstance prevents my answering a private letter immediately, it is apt to escape my recollection for a time, and to be overlooked till some circumstance brings it again to my mind.

I cannot entertain a doubt that Liberia is the best retreat that can be found for our people of colour. The soil is good, and the colonist will receive a sufficient quantity for cultivation. Instruction in all religious and moral duties, is carefully attended to, and the education of children is an object of primary solicitude with the Society.

The establishment is believed to be perfectly secure against any attempts of the natives, who show the most friendly disposition towards their new neighbours, and a sincere desire to maintain amicable intercourse with them. The climate is believed to oppose no serious obstacle to the growth of the Colony. It is believed not to be more unhealthy than our lower country; and late acquisitions have been made in the interior, of territory believed to be still more salubrious than the first settlement; the country being more hilly and free from swamps.

The philanthropist may expect that his most sanguine hopes for these hitherto unfortunate people will be realized. He may look forward to the prospect of a people at present degraded, and who must, from causes which cannot be altered, remain degraded while they continue on any part of this continent, forming a free, equal society, governed on humane and liberal principles until it shall be capable of governing itself, placed in a situation from which the lights and advantages of Christianity and civilization may be spread over an immense continent. I can perceive nothing in any other direction, which promises such advantages to our coloured population. I am, sir, with great respect, your obt. serv't.

J. MARSHALL.

[From the *Pittsburg Christian Herald*, May 13]

COLONIZATION.—We are happy to observe that this practical mode of benefiting our own coloured population, blessing Africa, and eradicating the slave trade, is beginning to appeal loudly to the sympathies of our fellow citizens. In Philadel-



phia, several donations of \$1000 and \$500 have been made, as well as annual subscriptions of \$500, towards a *permanent fund*. The latter is more eminently calculated to secure the confidence of the public in the perpetuation of the benign efforts of the Pennsylvania Colonization Society. We trust that some of the wealthy of our own thriving western metropolises will go and do likewise. Meanwhile, we gladly announce the following subscriptions, which (in addition to numerous small ones) have been recently made here:

Nevill B. Craig, \$100 per annum for five years; S. Caldwell, do.; W. Palmer, \$100; W. Bell, Jr., do.; B. F. and J. Bakewell, \$150; Baird, Leavitt & Co., \$100; Jacob Forsyth, do.; Wm. Stewart, do.; E. A. Brown & Co., do.; C. Brewer, do.; Mrs. C. Brewer, do.; John Kratzer, do.

The three last were given at the close of Mr. Cresson's address, on Tuesday evening last, in Alleghany. Mr. C. is now here, for the purpose of arousing the sympathy and co-operation of the west on behalf of Africa, and we hope that Pittsburg will gladly respond to the call.

D.

#### MUNIFICENT BEQUEST.

The Rev. Mr. BUTLER of Port Gibson, Miss. in a letter to the New Orleans Observer, gives the following notice of the liberality of ISAAC ROSS, of Mississippi, who died last January. Mr. Ross was an officer in the War of the Revolution and one of the most esteemed citizens of that State. Mr. Butler says—

The deceased was the owner of more than 170 slaves, a splendid plantation, probably better stocked than any other in the state, and now an immense Territory lying around 'Prospect Hill.' By his will, his plantation will be managed as before, during the life time of his daughter, Mrs. Reed, the relict of the late Theo. B. Reed, Esq., who died soon after his election to a seat in the Senate of the U. States from Mississippi. After the event, the servants who are over 21 years are to decide by a vote of the majority whether they will go to Liberia or remain in servitude. If the election should terminate in favor of emigrating to Liberia, then all the property is to be sold, and the proceeds, together with the money realized from the sale of the crops since his death, (with the exception of 12 or 15,000 dollars substracted for a grandchild,) are to be expended in the transportation and comfortable settlement of the emancipated in the Colony of Liberia, and the *establishment of an institution of learning in some place of the Colony*. But if a majority of his servants, over 21 years, should elect the continuance of their servitude, then it is required, that the entire estate, servants and every thing else, except the mansion and some land around it, should be exposed to public sale; and the whole proceeds, with the exception before named, are to be vested in certain trustees, for the endowment of the said institution of learning.

I would not attempt to make an estimate of the amount of the entire property, of which our benevolent fellow-citizen has made such a noble disposition: but I am fully persuaded it will stand among the most munificent deeds in the history of our country.

Capt. Ross hesitated long before he yielded an undoubting confidence to the measures of the Colonization Society; and that such a man should finally give his earthly all to the keeping and for the use of the Colony, is high praise to those who knew the character of the benefactor. Now while enemies are assailing, and friends are retreating, let us thank God for this instance of the triumph of the cause, and take courage. *Magna est veritas et prevalebunt*,—for if God be for us, what matter is it, who is against us?

#### MR. GURLEY'S JOURNEY.

On the 12th of April last, the Rev. R. R. GURLEY, Secretary of the American Colonization Society, left the city of Washington, on a journey to Alabama, Louisiana, Mississippi, and several other Southern and Western States. This visit is made, under a Resolution of the Managers, for the purpose of making known the principles and claims



of the Society, and obtaining aid to its funds. From the disposition to sustain the cause which prevails in many parts of the region to be visited by Mr. GURLEY, and from his familiar acquaintance with the subject, the most favorable results are anticipated.

#### TO AUXILIARY SOCIETIES.

The Managers of the Parent Society call upon their Auxiliaries throughout the Union, to transmit to J. GALES, their Treasurer, at Washington, as soon as practicable, such sums of money as they may have on hand, or may be able to collect within a short time, as their treasury is at present in rather a low state; and it is hoped, that while some of their friends at the North have gone over to the Abolitionists, and others seem to have become lukewarm in the cause, such friends as continue firmly established in the belief that the Colonization Scheme is the only one calculated to effect the great object which the wise and prudent Philanthropists of the country wish to see effected, that is, the gradual improvement of the African race, by introducing amongst them moral and religious instruction, sending to Liberia all such free persons of colour, of good character, as are desirous of going there, and also such manumitted slaves as shall have been set free with a view of being removed thither; will continue to give efficient aid to this Society, that it may be enabled to carry on its concerns with success, and so to improve the Colony and its government, as to render Liberia a desirable asylum for our entire coloured population.

#### CONTRIBUTIONS

*To the American Colonization Society, from March 20 to April 20, 1836.*

##### *Collections in Churches.*

Loudoun county, Va., in the Episcopal church,	-	-	-	\$ 9
Long Branch, Va.	-	-	-	2 47
Mercer county, Pa., Presbyterian church, 1834 & 1835,	-	-	-	16 63
Rahway, N. J., Presbyterian church, after an address by Rev. R. R. Gurley,	-	-	-	80 31
Trenton, N. J., First church, Rev. Eli F. Cooley,	-	-	-	4
Upperville, Va., Methodist church,	-	-	-	7
Virginia and Delaware, Rev. W. Matchett,	-	-	-	30

##### *Donations.*

Augusta, Geo., George Hargraves, Esq. (his third donation)	-	-	-	250
Berkeley county, Va., Edward Colston,	-	-	-	12 50
Elizabeth Colston,	-	-	-	10
Jane S. Colston, John Harlan, Silas Harlan, Francis Sillers, and Win. Kerr, each \$5,	-	-	-	25
James Robinson \$3, Hugh Sidwell \$2 50,	-	-	-	5 50
Peter Myers, Jr., Win. Cunningham, Sarah Hedges, and Mary I. Thomas, each \$2,	-	-	-	8
Henry Myers, Jacob Wever, Ishmael Burns, Eliz. Hedges and Ruth Robinson, each \$1,	-	-	-	5
Mrs. Speck and Jane Robinson, each 50 cents,	-	-	-	1
Sundry other persons, not named,	-	-	-	45 25
Canonsburg, Pa., from a Sunday School,	-	-	-	2 50
Conway, Mass., Joseph Avery, annual donation,	-	-	-	10
Essex county, Va., Dr. Alex. Somervail, do.	-	-	-	14
Fauquier do., Rev. William Broadus,	-	-	-	15
Jos. G. Carr, L. Edmunds, & Mary S. Love, each \$10,	-	-	-	30

	Brought forward,	\$533 16
	Mrs. Daniel Kerfoot,	5
	G. Love, Louisa, & a Friend in Upperville, each \$2.50,	7 50
	J. C. Herndon, Wm. H. Rogers, Reuben Murray, and John W. Adams, each \$1,	4
	Edward Pickett, James Craine, Jesse McCreigh, and Alfred Murray, 50 cents each,	2
Frederick county, Va.,	Philip Williams and Robert Y. Conrad, each \$20,	40
	Charles H. Clark, Rev. J. J. Royal, Mrs. G. R. Taylor, and Miss S. Taylor, \$10 each,	40
	James Stackhouse, James R. Brooking, Thos. Drake, and Jacob Serseney, each \$5,	20
	Eli Beall and Charles Strother, each \$2,	4
	J. E. Thomas,	1
Jefferson county, Va.,	George W. Sappington,	20
	Humphrey Keys,	15
	James Brown, Wm. Lucas, Robert Worthington, Jane C. Washington, Lucy L. Turner, Louisa N. Washington, and Paulina Lucas, each \$5,	35
	Chas. Yates, Wm. Brown, & Clara E. Little, each \$3,	9
	F. H. Whiting, J. A. Jack, M. Allibone, and Clein. L. Lukins, each \$2,	8
	A Lady,	1 50
	A. N. Tate, S. W. Lackland, M. More, S. L. Humphreys, J. Boyden, W. Craighill, M. A. R. Kennedy, S. S. Kennedy, L. Sadler, John O. Yates, Wm. Yates, John T. A. Worthington, E. H. Carrol, Eleanor Brown, and Ann S. Yates, each \$1,	15
	M. Heath, W. Tate, and S. Humphreys, each 50 cents,	1 50
	Sundry other persons, not named,	41 50
Johnston county, N. Carolina,	a Lady, by Rev. James Purvis,	5
Licking county, Ohio,	Sereno Wright,	10
Loudoun county, Va.,	Mrs. Mary Adie,	5
	Mrs. H. Harrison,	2 94
	Elizabeth Clagett,	2 50
	Olivia Clagett and A. Addison, each \$1,	2
Mahratta, East Indies,	from Friends of this Society,	36
Nelson county, Va.,	Dr. Thomas Massie, by B. Brand,	30
New-York, A. Averill,		10
	H. A. Richards,	25
	Interest on a donation of H. Sheldon, Esq., towards the establishment of a High School in Liberia,	496 93
Norfolk, Va.,	W. H. Macfarland, in stock of the Society,	112
St. Johnsbury Plains, Vermont,	E. & T. Fairbanks,	2
	<i>Auxiliary Societies.</i>	
Augusta county, Va.,	Society, by B. Brand,	148 18
Mercer county, Pa.,	do. H. Black, Treasurer,	6 63
Perry county, Ohio,	do. Hon. T. Ewing,	20
Rock creek, Bedford county, Tennessee,		30
Virginia State Society	by B. Brand, with other sums separately acknowledged,	14 82
	<i>Legacy.</i>	
	Proceeds from the sale of a golden Snuff-box, bequeathed by Mrs. Ann Robinson some years ago,	40
		<hr/>
		\$1852 18
	<i>African Repository.</i>	
Rev. Geo. Shepard, Hallowell, Maine,		10
Miss Lucy Paine, Goochland, by B. Brand,		2
	Elizabeth Blackburn,	2
E. & T. Fairbanks, St. Johnsbury Plains, Vermont,		8
James H. Terrell, Albemarle county, Va.,	per Hon. Wm. C. Rives,	6
Dr. Ridout, Annapolis, Maryland,		8
J. Hutton, Stuyvesant, N. Y.		8
G. Haskell, Weathersfield, Vermont,		5
Wm. L. Perkins, Painsville, Ohio,	per Hon. E. Whittlesey,	5.



